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The appendix contains material of interest to the student of the question. A considerable portion of the Report of the New York Employers' Liability Commission, the voluntary-relief plans of the United States Steel Corporation and the International Harvester Co., and a number of additional Pittsburgh tables are given.

GRACE ABBOTT

CHICAGO, ILL.

Mélanges d'histoire des religions. Par H. HUBERT ET M. MAUSS, Directeurs adjoints à l'Ecole pratique des Hautes Etudes. Paris: Félix Alcan, 1909. Pp. xlii+236.

These studies in the history of religions constitute a volume in *Travaux de l'année sociologique publiés sous la direction de M. E. Durkheim*. They consist of three essays: (1) "On the Nature and Function of Sacrifice," pp. 1-130; (2) "The Origin of Magical Powers in Australian Societies," pp. 131-87; (3) "The Representation of Time in Religion and Magic," pp. 189-229.

A sacrifice always implies consecration, but sacrifice and consecration are not identical. In sacrifice, consecrations bestow their effects on the object consecrated, whether man or thing. The faithful who provides the victim or object of consecration is not at the end of the operation that which he was at the beginning; he has acquired a religious character which he did not have or he has divested himself of an unfavorable character with which he was afflicted; he is elevated to a state of grace or purged from a state of sin; in the one case, as in the other, he is religiously transformed. The maker or bestower of the sacrifice is now an individual and now a group. If a group, such as a family, clan, tribe, nation, or secret society, one of its members is delegated to act for the group, and so the social significance of sacrifice becomes as wide as the co-operative or collective aspirations of man. The immense significance of sacrifice in early society lies in the imputed power of communicating a favorable character to thing, person, or community of persons, or of removing an unfavorable one. Sacrifices, therefore, relate to houses, land, alliances, and all conceivable forms of human existence and interests.

"One may see, the way being opened, how many beliefs and social practices which are not directly religious are found in relation with sacrifice. Sacrifice has been successively a question of

contract, of redemption, of punishment, of gift, of abnegation, of ideas relating to the soul and immortality which lie at the basis of a common morality" (p. 130). Thus Messrs. Hubert and Mauss suggest the importance of the notion of sacrifice for sociology. But in the work before us they do not profess to have followed all its developments nor traversed all its ramifications.

ISAAC A. LOOS

STATE UNIVERSITY OF IOWA

La sociocratie. Essai de politique positive. Par EUGÈNE FOURNIÈRE. (Collection des doctrines politiques, XVI.) Paris: V. Giard & E. Brière, éditeurs, 1910. Prix broché; Fr. 250; relié, Fr. 3.

In this brief essay on positive politics, we have an attempt to present the sociological view of society according to which neither individualism nor socialism promise an ultimate solution of the problems of government. Both individualism and socialism are recognized as making their contributions to social progress. Democracy, the historical instrument of socialism, must be superseded or transformed to satisfy the double want of individualism and co-operation, both essential characteristics of social development. This object must be attained through division and association of labor in such a way that all kinds of social activity will be carried forward by means of associations whose diverse forms will assure to the individual many-sided activities. The public power or powers must be brought under the control of this same principle of association and thus realize what Mr. Fournière calls *la sociocratie*, that is, social self-government by means of association.

ISAAC A. LOOS

STATE UNIVERSITY OF IOWA

The Origin of the Land Grant Act of 1862 and Some Account of Its Author, Jonathan B. Turner. By PRESIDENT EDMUND J. JAMES. The University [of Illinois] Studies, Vol IV, No. 1.

This is a short study of the origin and development of the idea of national aid to the cause of industrial education. Jonathan B. Turner of Illinois College is shown to have been the originator